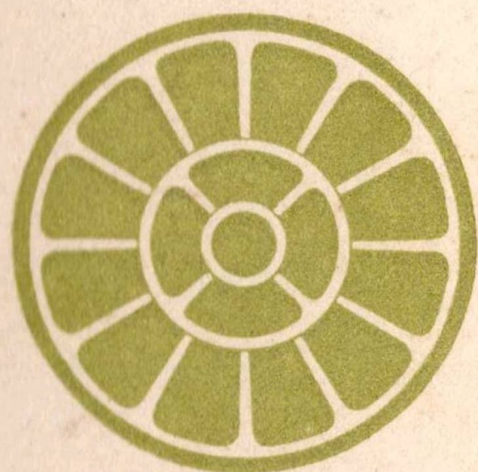


21st FEBRUARY 1974



ALL

INDIA

MAGAZINE

ALL INDIA MAGAZINE

Vol. III No. 7

21st February 1974

—Matter shall reveal the Spirit's face.

This special number of the All India Magazine marks the 96th birth anniversary of the Mother.

It starts with a Mantra given by Sri Aurobindo on the Supreme Mother. On page 3, we attempt to express our infinite gratitude to Her.

SECTION 1 (Pages 4 to 9) gives in the Mother's words Her eternal assurance: 'I am with you' and its meaning.

SECTION 2 (Pages 10 to 17) gives the writings of Sri Aurobindo on 'the One whom we adore as the Mother'.

SECTION 3 (Pages 18 to 27) gives in Her own words the Mother's mission upon the earth.

SECTION 4 (Pages 28 to 34) puts us on our guard and tells us what should be our attitude in the present circumstances. It also explains the true way of opening to the Mother.

We end on Page 35 with a prayer to the Divine Mother.

A MANTRA

ॐ आनन्दमायि चैतन्यमायि सत्यमायि परमे

OM anandamayi chaitanyamayi
satyamayi parame

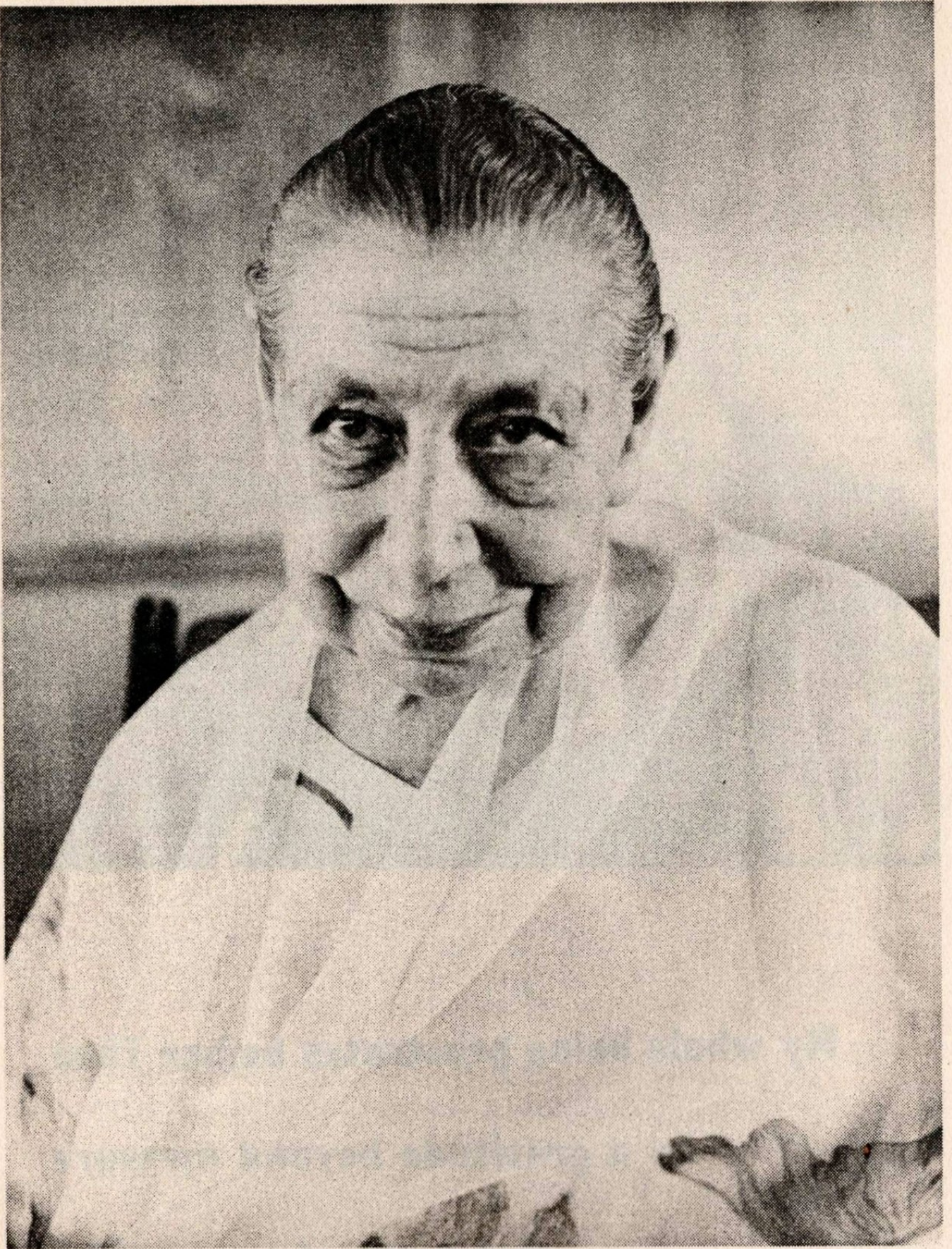
Sri Anand

(OM anandamayi chaitanyamayi satyamayi parame)



**My whole being prostrates before Thee
in a gratitude beyond measure
and a ceaseless worship;...**

(Prayers and Meditations - p. 17)



*Love in her was wider than the universe,
The whole world could take refuge in her single heart.*

Sri Aurobindo

I AM WITH YOU

I am with you because I am you or you are I.

I am with you, that signifies a world of things, because I am with you on all levels, in all planes, from the supreme consciousness down to the most physical. Here, at Pondicherry, you cannot breathe without breathing my consciousness. It saturates the atmosphere almost materially, in the subtle physical. Farther, my consciousness can be felt in the material vital, then on the mental plane and other higher planes, everywhere. When I came here for the first time, I felt the atmosphere of Sri Aurobindo, felt materially, at a distance of ten miles, ten nautical miles, not kilometres. It was very sudden, very concrete, an atmosphere pure, luminous, light, so light that it lifts you up.

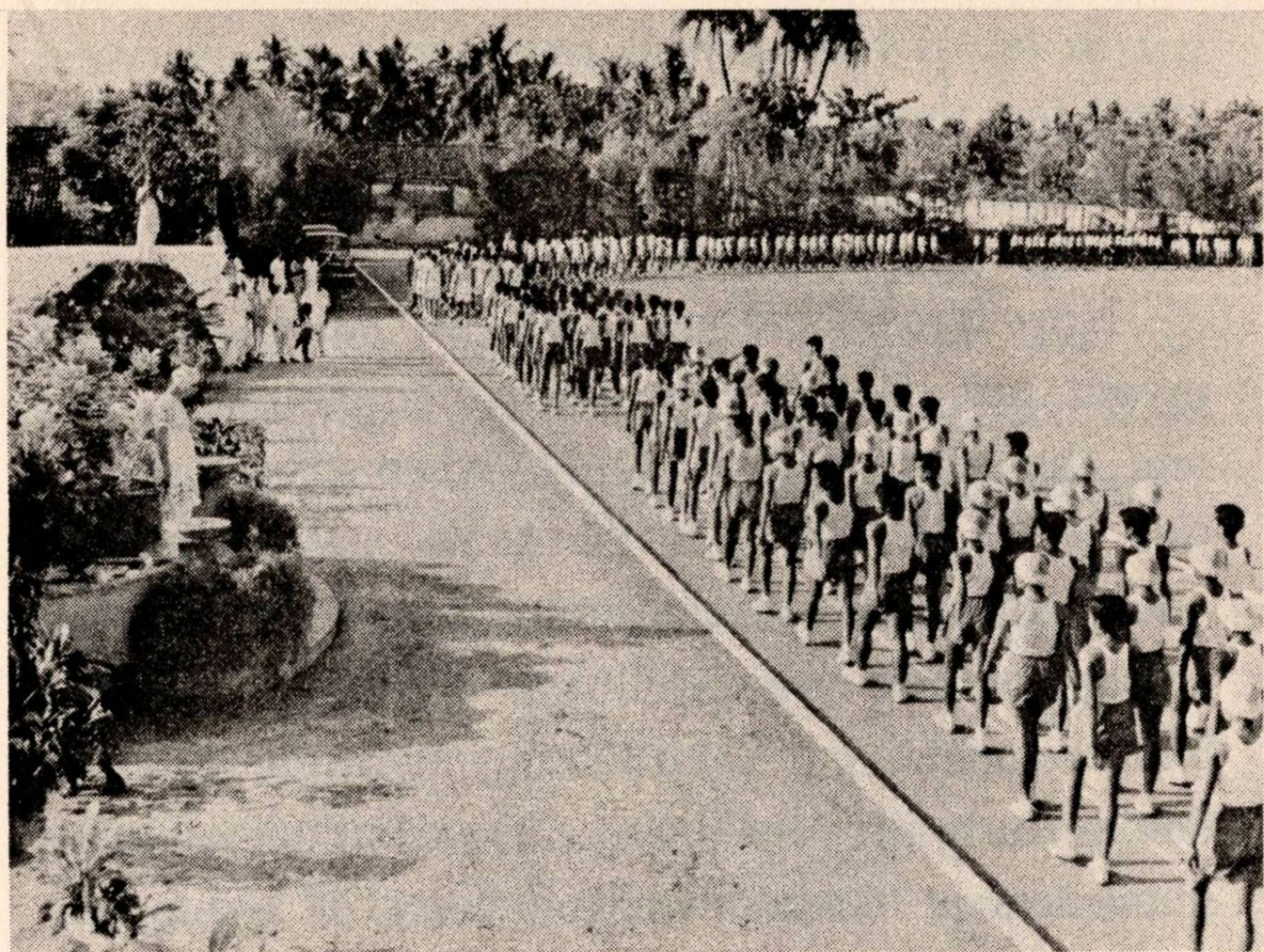
It is now long since Sri Aurobindo had this reminder, that you all know, put up everywhere in the Ashram: "Always behave as if the Mother was looking at you, for she is indeed always present." This is not mere phrase, not simply words,

it is a fact. I am with you in a very concrete manner and they who have a subtle vision can see me.

In a general way my Force is there, constantly at work, constantly shifting the psychological elements of your being to put them in new relations, defining to yourself the different facets of your nature so that you may see what should be changed, developed, rejected.

But that apart, there is a special personal tie between you and me, between all who have turned to Sri Aurobindo's and my teaching, — it is well understood, distance does not count here, you may be in France, you may be at the other end of the world or at Pondicherry, the tie is always true and living. And each time there comes a call, each time there is a need for me to know so that I may send out a force, an inspiration, protection or any other thing, a sort of message comes to me all of a sudden and I do what is necessary....

With those whom I have accepted as disciples, to whom I have said "yes", there is more than a tie, there is an emanation of me. This emanation warns me whenever it is necessary and tells me what is happening....



And if for some reason or other, you write to me asking for my help and I answer "I am with you," it means that the communication with you becomes active, you come in my active consciousness for a time, for the time necessary.

And this tie between you and me is never cut. There are people who long ago left the Ashram, in a state of revolt, and yet I keep myself informed of them, I attend to them. You are never abandoned.

In fact I hold myself responsible for everyone, even for those whom I have met only for one second in my life. /

Now remember one thing. Sri Aurobindo and myself are one and the same consciousness, one and the same person. Only, when this force or this presence, which is the same, passes through your individual consciousness, it puts on a form, an appearance which differs according to your temperament, your aspiration, your need, the particular turn of your being. Your individual consciousness is like a filter, a pointer, if I may say so, it makes a choice, fixes one possibility out of the infinity of divine possibilities. In reality, the Divine gives to each individual exactly what he expects of Him. If you believe that the Divine is far and cruel, He will be far and cruel, because it will be necessary for your ultimate good that you feel the wrath of God; He will be Kali for the worshippers of Kali, and Beatitude for the Bhakta. And He will be the All-Knowledge of the seekers of knowledge, the transcendent Impersonal of the illusionists; He will be atheist with the atheist and the love of the lover. He will be brotherly and close, a friend always faithful, always

ready to succour for those who feel Him as the inner guide in each movement, at every moment. And if you believe that he can wipe away everything, he will wipe away all your faults, all your errors tirelessly, and at every moment you can feel His infinite Grace. The Divine is indeed what you expect of Him in your deepest aspiration....

The Divine is with you according to your aspiration. Naturally that does not mean that He bends to the caprices of your outer nature, — I speak here of the truth of your being. And yet, sometimes he does fashion himself according to your outer aspirations, and if, like the devotees, you live alternately in separation and union, ecstasy and despair, the Divine also will separate from you and unite with you, according to your belief. The attitude is thus very important, even the outer attitude. People do not know how important is faith, how faith is miracle, creator of miracles. If you expect every moment to be lifted up and pulled towards the Divine, He will come to lift you and He will be there, quite close, closer, ever closer.

The Mother

(*Bulletin*: 1958 Feb., pp. 73-79)



**“...you will have to fulfil our yoga of
supramental descent and transformation.”**

Sri Aurobindo

The One whom we adore as the Mother

The One whom we adore as the Mother is the divine Conscious Force that dominates all existence, one and yet so many-sided that to follow her movement is impossible even for the quickest mind and for the freest and most vast intelligence. The Mother is the consciousness and force of the Supreme and far above all she creates....

There are three ways of being of the Mother of which you can become aware when you enter into touch of oneness with the Conscious Force that upholds us and the universe. Transcendent, the original supreme Shakti, she stands above the worlds and links the creation to the ever unmanifest mystery of the Supreme. Universal, the cosmic Mahashakti, she creates all these beings and contains and enters, supports and conducts all these million processes and forces. Individual, she embodies the power of these two vaster ways of her existence, makes them living and near to us and mediates between the human personality and the divine Nature....

The Mother not only governs all from above but she descends into this lesser triple universe. Impersonally, all things here, even the movements

of the Ignorance, are herself in veiled power and her creations in diminished substance, her Nature-body and Nature-force, and they exist because, moved by the mysterious fiat of the Supreme to work out something that was there in the possibilities of the Infinite, she has consented to the great sacrifice and has put on like a mask the soul and forms of the Ignorance. But personally too she has stooped to descend here into the Darkness that she may lead it to the Light, into the Falsehood and Error that she may convert it to the Truth, into this Death that she may turn it to god-like Life, into this world-pain and its obstinate sorrow and suffering that she may end it in the transforming ecstasy of her sublime Ananda. In her deep and great love for her children she has consented to put on herself the cloak of this obscurity, condescended to bear the attacks and torturing influences of the powers of the Darkness and the Falsehood, borne to pass through the portals of the birth that is a death, taken upon herself the pangs and sorrows and sufferings of the creation, since it seemed that thus alone could it be lifted to the Light and Joy and Truth and eternal Life. This is the great sacrifice called sometimes the sacrifice of the Purusha, but much more deeply the holocaust of Prakriti, the sacrifice of the Divine Mother.

Sri Aurobindo

(*Cent. Ed.* Vol. 25, pp. 19-25)

The Mother's consciousness and mine are the same, the one Divine Consciousness in two, because that is necessary for the play. — Sri Aurobindo

The Divine puts on an appearance of humanity, assumes the outward human nature in order to tread the path and show it to human beings, but does not cease to be the Divine. It is a manifestation that takes place, a manifestation of a growing divine consciousness, not human turning into divine. The Mother was inwardly above the human even in childhood.

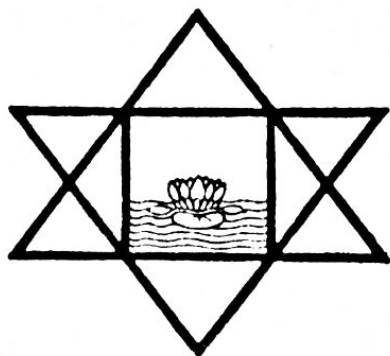
Sri Aurobindo

The Divine Grace alone has the power to intervene and change the course of Universal Justice. The great work of the Avatar is to manifest the Divine Grace upon earth. To be a disciple of the Avatar is to become an instrument of the Divine Grace. The Mother is the great dispensatrix — through identity — of the Divine Grace with a perfect knowledge — through identity — of the absolute mechanism of Universal Justice.

And through her mediation each movement of sincere and confident aspiration towards the Divine calls down in response the intervention of the Grace.

The Mother

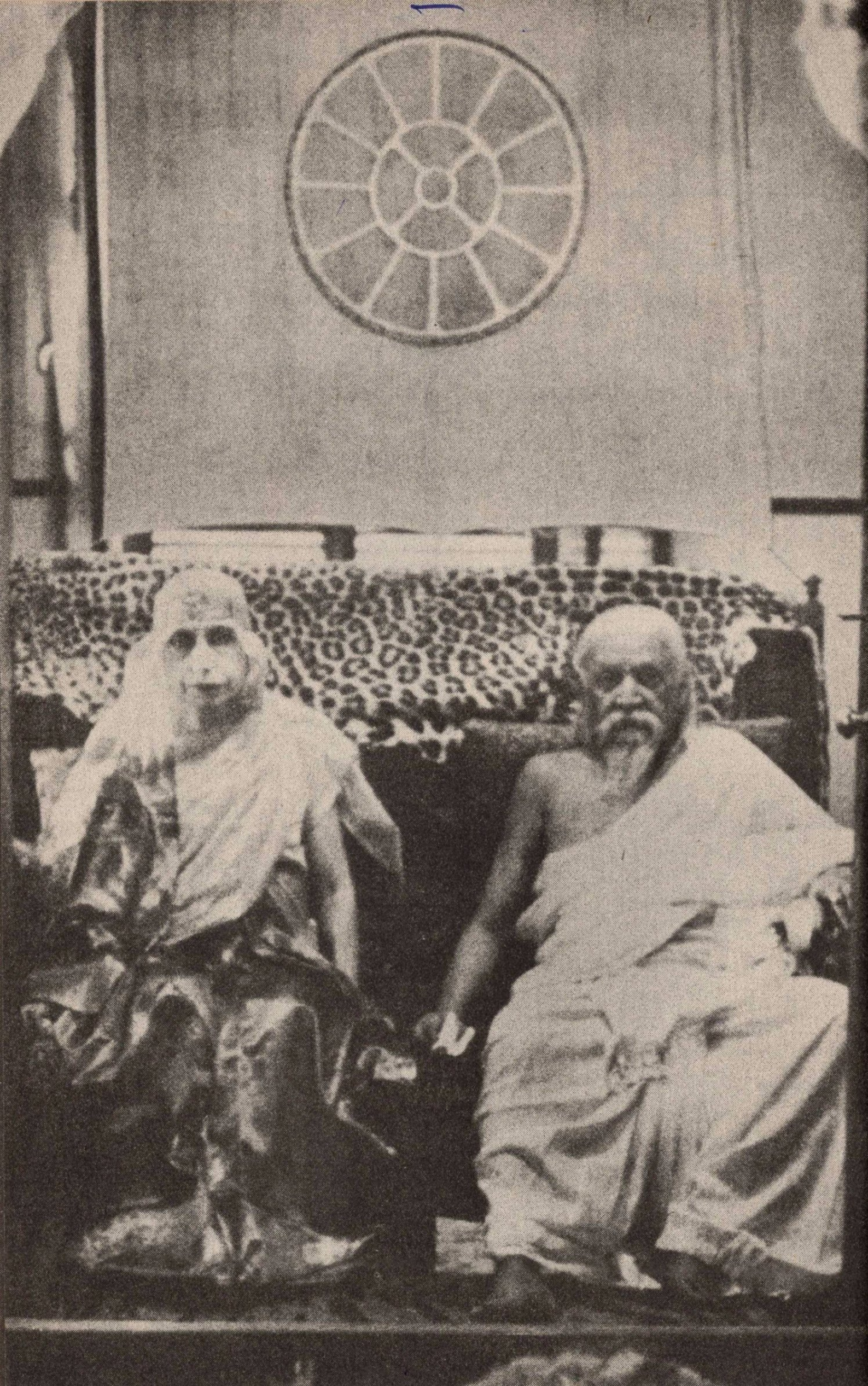




At the head she stands of birth and toil and fate,
In their slow round the cycles turn to her call;
Alone her hands can change Time's dragon base.
Hers is the mystery the Night conceals;
The spirit's alchemist energy is hers;
She is the golden bridge, the wonderful fire.
The luminous heart of the Unknown is she,
A power of silence in the depths of God;
She is the Force, the inevitable Word,
The magnet of our difficult ascent,
The Sun from which we kindle all our suns,
The Light that leans from the unrealised Vasts,
The joy that beckons from the impossible,
The Might of all that never yet came down.
All Nature dumbly calls to her alone
To heal with her feet the aching throb of life
And break the seals on the dim soul of man
And kindle her fire in the closed heart of things.
All here shall be one day her sweetness's home,...

(Savitri, III, 2)

Arundhati



**My soul and his indissolubly linked
In the one task for which our lives were born,
To raise the world to God in deathless Light,
To bring God down to the world on earth we came,
To change the earthly life to life divine.**

(Savitri, xi - i)

Her Own Words

Since the beginning of the earth, wherever and whenever there was the possibility of manifesting a ray of the Consciousness I was there.

*

Do not ask questions about the details of the material existence of this body. They are in themselves of no interest and must not attract attention. Throughout all this life, knowingly or unknowingly, I have been what the Lord wanted me to be, I have done what the Lord wanted me to do. That alone matters.

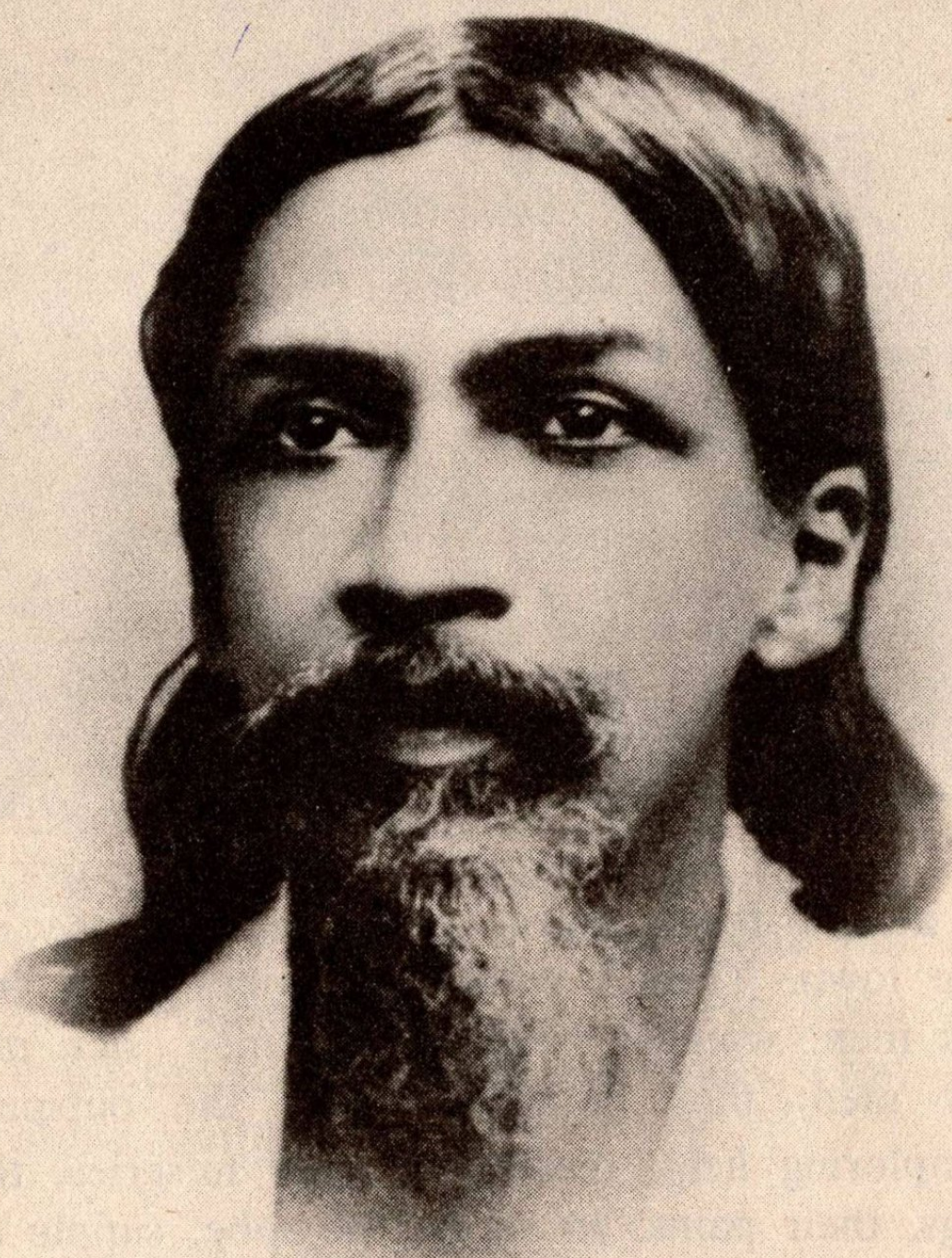
*

When I was a child — about the age of thirteen and for about a year — every night as soon as I was in bed, it seemed to me that I came out of my body and rose straight up above the house, then above the town, very high. I saw myself then clad in a magnificent golden robe, longer than myself; and as I rose, that robe lengthened, spreading in a circle



around me to form, as it were, an immense roof over the town. Then I would see coming out from all sides men, women, children, old men, sick men, unhappy men; they gathered under the outspread robe, imploring help, recounting their miseries, their sufferings, their pains. In reply, the robe, supple and living, stretched out to them individually, and as soon as they touched it, they were consoled or healed, and entered back into their body happier and stronger than they had ever been before coming out of it. Nothing appeared to me more beautiful, nothing made me more happy; and all the activities of the day seemed to me dull and colourless, without real life, in comparison with this activity of the night which was for me the true life.

The Mother
(*Prayers and Meditations*)



**Without Him I exist not;
Without me, He is unmanifest.**

The Mother

The Mother met Sri Aurobindo for the first time on 29th March 1914, at Pondicherry. On 30th March in her Prayers and Meditations, she wrote:

It matters not if there are hundreds of beings plunged in the densest ignorance. He whom we saw yesterday is on earth: His presence is enough to prove that a day will come when darkness shall be transformed into light, when Thy reign shall be, indeed, established upon earth.

RADHA'S PRAYER

O THOU whom at first sight I knew for the Lord of my being and my God, receive my offering.

Thine are all my thoughts, all my emotions, all the sentiments of my heart, all my sensations, all the movements of my life, each cell of my body, each drop of my blood. I am absolutely and altogether Thine, Thine without reserve. What Thou wilt of me, that I shall be. Whether Thou choosest for me life or death, happiness or sorrow, pleasure or suffering, all that comes to me from Thee will be welcome. Each one of Thy gifts will be always for me a gift divine bringing with it the supreme Felicity.

THE MOTHER

The Mother comes in order to bring down the Supramental and it is the descent which makes her full manifestation here possible. — Sri Aurobindo

This evening the Divine Presence, concrete and material, was there present amongst you. I had a form of living gold, bigger than the universe, and I was facing a huge and massive golden door which separated the world from the Divine.

As I looked at the door, I knew and willed, in a single movement of consciousness, that '*the time has come*', and lifting with both hands a mighty golden hammer I struck one blow, one single blow on the door and the door was shattered to pieces.

Then the supramental Light and Force and Consciousness rushed down upon earth in an uninterrupted flow.

The Mother

*(During the common meditation on
Wednesday, the 29th February 1956)*

A few days later the Mother declared:

“Lord, Thou hast willed, and I execute.

A new light breaks upon the earth,

A new world is born.

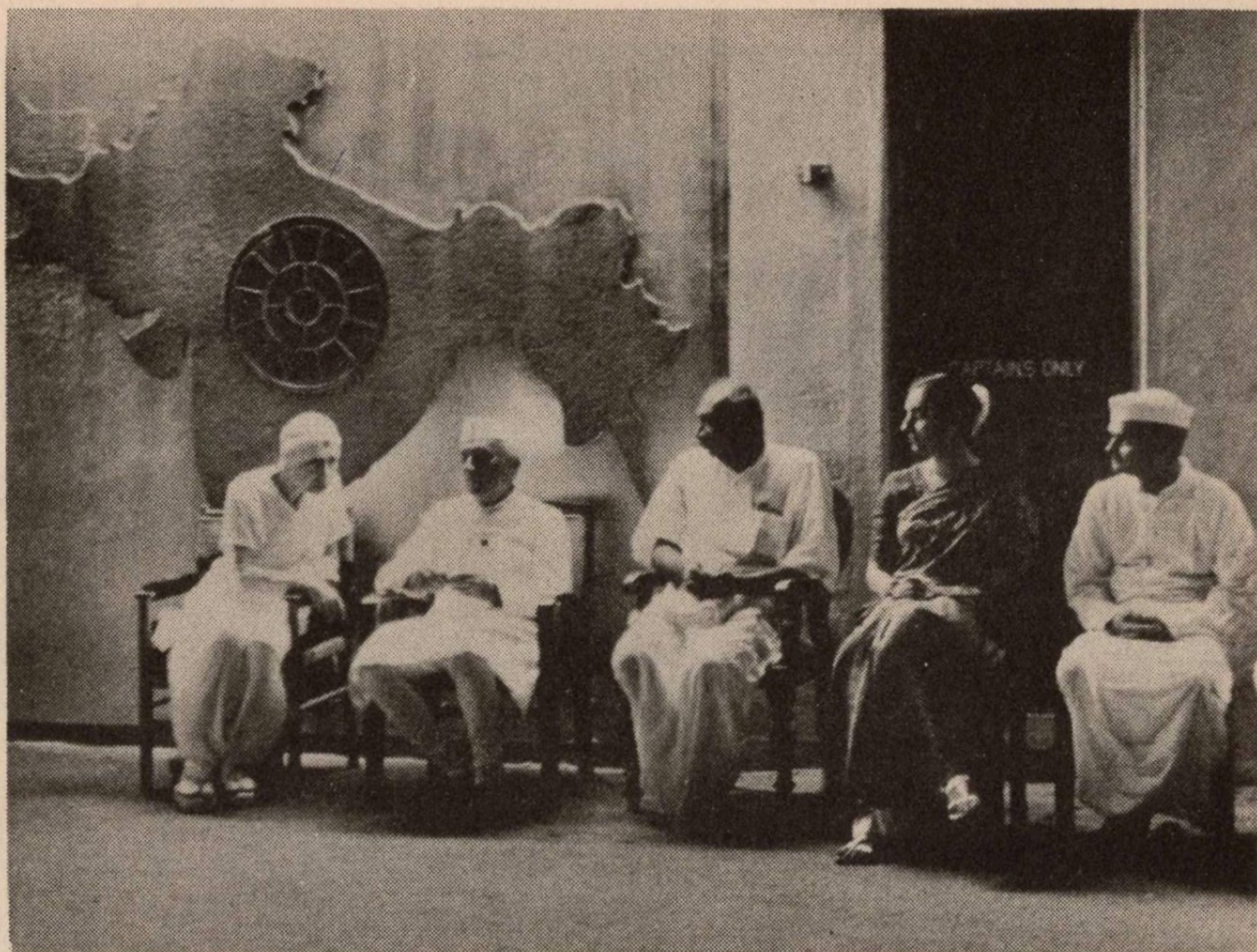
The things that were promised are fulfilled.”



The task of giving a concrete shape to Sri Aurobindo's vision has been entrusted to the Mother. The creation of a new world, a new humanity, a new society, expressing and embodying the new consciousness, is the work undertaken by her. In the nature of things, it is a collective ideal calling for a collective effort to realise it in terms of an integral human perfection.

The Ashram, founded and built up by the Mother, has been the first step towards the fulfilment of this goal. The project of Auroville is the next step, "more exterior", seeking to widen the base of this endeavour to establish harmony between soul and body, spirit and nature, heaven and earth in the collective life of humanity.

The Mother



From the first time I came to India — in 1914 — I felt that India is my true country, the country of my soul and spirit....

I am French by birth and early education, I am Indian by choice and predilection. In my consciousness there is no antagonism between the two, on the contrary, they combine very well and complete one another. I know also that I can be of service to both equally, for my only aim in life is to give a concrete form to Sri Aurobindo's great teaching and in his teaching he reveals that all the nations are essentially one and meant to express the Divine Unity upon earth through an organised and harmonious diversity.



But be on your guard

But be on your guard and do not try to understand and judge the Divine Mother by your little earthly mind that loves to subject even the things that are beyond it to its own norms and standards, its narrow reasonings and erring impressions, its bottomless aggressive ignorance and its petty self-confident knowledge. The human mind shut in the prison of its half-lit obscurity cannot follow the many-sided freedom of the steps of the Divine Shakti. The rapidity and complexity of her vision and action outrun its stumbling comprehension; the measures of her movement are not its measures. Bewildered by the swift alteration of her many different personalities, her making of rhythms and her breaking of rhythms, her accelerations of speed and her retardations, her varied ways of dealing with the problem of one and of another, her taking up and dropping now of this line and now of that one and her gathering of them to-

gether, it will not recognise the way of the Supreme Power when it is circling and sweeping upwards through the maze of the Ignorance to a supernal Light. Open rather your soul to her and be content to feel her with the psychic nature and see her with the psychic vision that alone make a straight response to the Truth. Then the Mother herself will enlighten by their psychic elements your mind and heart and life and physical consciousness and reveal to them too her ways and her nature.

Avoid also the error of the ignorant mind's demand on the Divine Power to act always according to our crude surface notions of omniscience and omnipotence. For our mind clamours to be impressed at every turn by miraculous power and easy success and dazzling splendour; otherwise it cannot believe that here is the Divine. The Mother is dealing with the Ignorance in the fields of the Ignorance; she has descended there and is not all above. Partly she veils and partly she unveils her knowledge and her power, often holds them back from her instruments and personalities and follows that she may transform them the way of the seeking mind, the way of the aspiring psychic, the

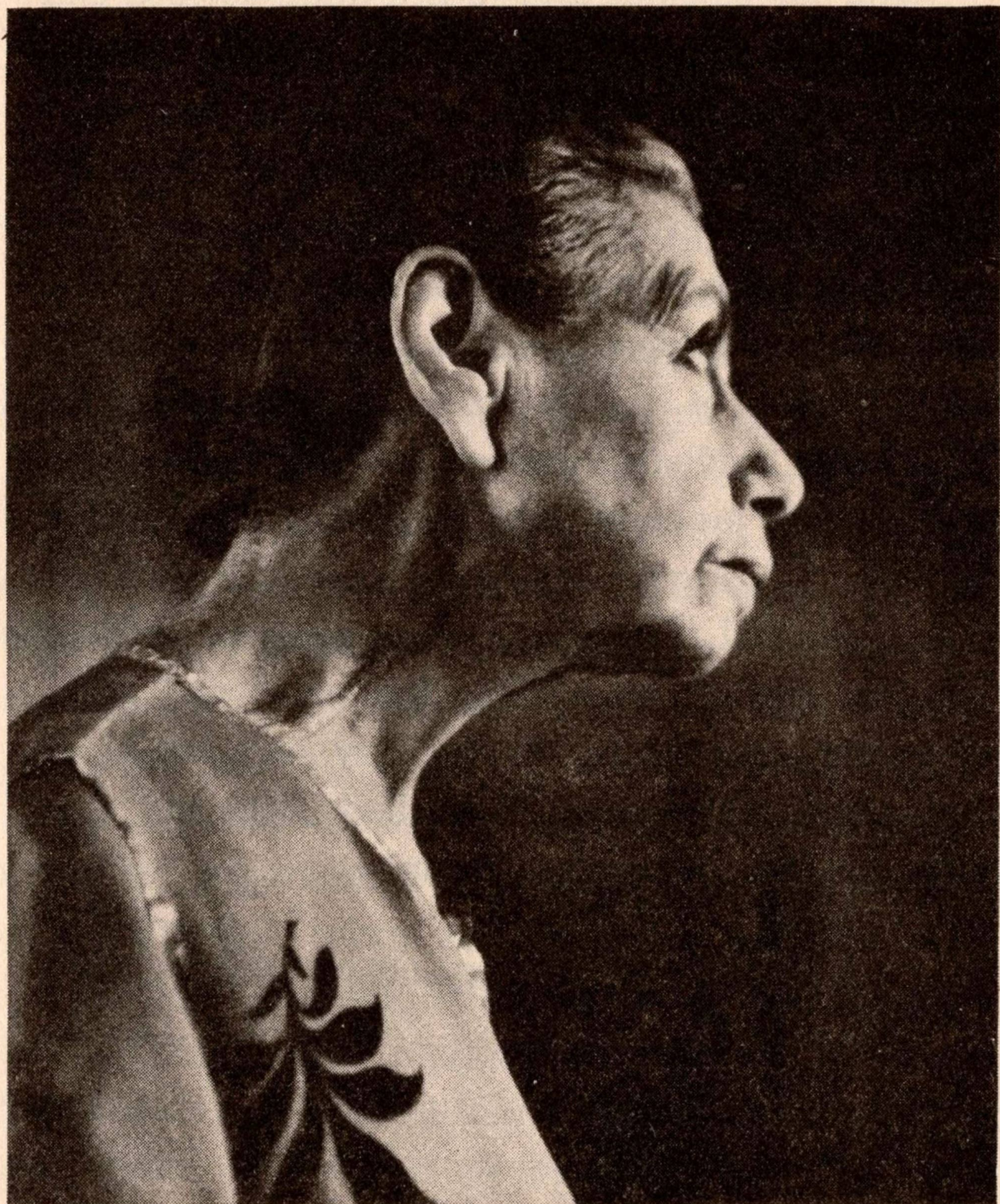
way of the battling vital, the way of the imprisoned and suffering physical nature. There are conditions that have been laid down by a Supreme Will, there are many tangled knots that have to be loosened and cannot be cut abruptly asunder. The Asura and Rakshasa hold this evolving earthly nature and have to be met and conquered on their own terms in their own long-conquered fief and province; the human in us has to be led and prepared to transcend its limits and is too weak and obscure to be lifted up suddenly to a form far beyond it. The Divine Consciousness and Force are there and do at each moment the thing that is needed in the conditions of the labour, take always the step that is decreed and shape in the midst of imperfection the perfection that is to come. But only when the supermind has descended in you can she deal directly as the supramental Shakti with supramental natures. If you follow your mind, it will not recognise the Mother even when she is manifest before you. Follow your soul and not your mind, your soul that answers to the Truth, not your mind that leaps at appearances; trust the Divine Power and she will free the godlike elements in you and shape all into an expression of Divine Nature.

The supramental change is a thing decreed and inevitable in the evolution of the earth-consciousness; for its upward ascent is not ended and mind is not its last summit. But that the change may arrive, take form and endure, there is needed the call from below with a will to recognise and not deny the Light when it comes, and there is needed the sanction of the Supreme from above. The power that mediates between the sanction and the call is the presence and power of the Divine Mother. The Mother's power and not any human endeavour and tapasya can alone rend the lid and tear the covering and shape the vessel and bring down into this world of obscurity and falsehood and death and suffering Truth and Light and Life divine and the immortal's Ananda.

Sri Aurobindo
(Cent. Ed. Vol. 25, pp. 38-41)

Remain firm and turned in the one direction — towards the Mother.

Sri Aurobindo



Truth is a difficult and strenuous conquest. One must be a real warrior to make this conquest, a warrior who fears nothing, neither enemies nor death, for with or against everybody, with or without a body, the struggle continues and will end by Victory.

21.2.1970

The Mother

Opening to the Mother

To remain open to the Mother is to remain always quiet and happy and confident — not restless, not grieving or despondent, to let her force work in you, guide you, give you knowledge, give you peace and Ananda. If you cannot keep yourself open, then aspire constantly but quietly that you may be open.

*

Remember the Mother and, though physically far from her, try to feel her with you and act according to what your inner being tells you would be her Will. Then you will be best able to feel her presence and mine and carry our atmosphere around you as a protection and a zone of quietude and light accompanying you everywhere.

Sri Aurobindo

(Cent. Ed. Vol. 25, pp. 124, 161.)

One rule for you I can lay down, “Do not do, say or think anything which you would want to conceal from the Mother.”

Sri Aurobindo

True Relation

It is certainly true that the Divine has no preferences or dislikes and is equal to all, but that does not prevent there being a special relationship with each. This relation, however, does not depend on the more or less identification or union. The purer soul has an easier access to the Divine. The more developed nature has more lines on which to meet Him. The identification creates a spiritual oneness. But there are other personal relations which are created by other causes. It is too complex for all relations to be determined by one cause.

*

Those are the Mother's children closest to her who are open to her, close to her in their inner being, one with her will — not those who come bodily nearest to her.

Sri Aurobindo

(Cent. Vol. 25, pp. 167, 170)

Keep sheltered in my arms — they will protect you against everything.

Open to my help, it will never fail you.

The Mother

(*White Roses*, p. 7)

Mother Divine,

grant that today may bring to us
a completer consecration to Thy Will,
a more integral gift of ourselves to Thy work,
a more total forgetfulness of self,
a greater illumination,
a purer love.

Grant that in a communion growing ever deeper,
more constant and entire,
we may be united
always more and more closely to Thee
and become Thy servitors worthy of Thee.

Remove from us all egoism,
root out all petty vanity, greed and obscurity.

May we be all ablaze with Thy divine Love;
make us Thy torches in the world.

